2: Bowers E-5 (1930-1931)1950 NQ17 Mandan NQ17

pecially important in Mandan social and ceremonial life, since individuals in the father's father's lineage usually occupy a closer relationship through marriage.

These lineages are the basis of the Mandan kinship structure; they extend kinship relations beyond the elementary family to the limits of the tribe; they regulate the behavior and social

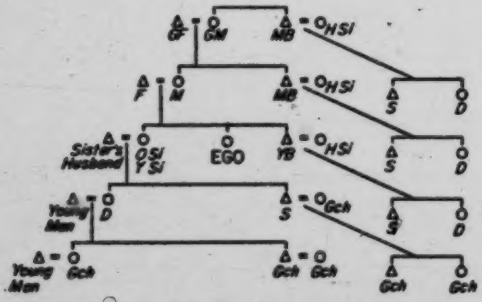

FIG. 11.—Mother's lineage. Ego = female

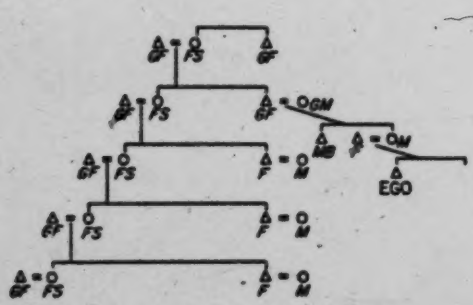

FIG. 12.—Mother's father's lineage. Ego = male

relations of the entire village. The extension of this lineage principle united the various villages into a tribal unit.

The Mandan had numerous methods of extending the range of kinship, and the character of the pattern resulting from this extension is important for an understanding of social integration. The Mandan treat everyone as a relative and recognize varying degrees of nearness of relationship. A person is considered to be related to everyone of his own clan and is a "son" to all males and females of his father's clan. Marriage introduces another set of relatives, and the custom of adopting a "son"

2: Bowers E-5 (1930-1931)1950 NQ17 Mandan NQ17

602 608 597 614 brings together still another set of relatives between whom there is frequently established a "father-son" bond extending to the "father-son" relatives which was often more intimate than with the "son's" own father who may be separated from the son's mother. This relationship to persons outside the biological family may be further altered by ceremonial participation. Adoption of a child from outside the clan, though uncommon, did occur, and the one adopted, by changing his or her clan status, [616] affected the relationship of both groups. When no other relationship was applicable, the moiety functioned as a clan. There was a further extension of the kinship to embrace the supernatural. Details of this classification appear in the chapters on ceremonialism contained in this report. The kinship pattern was also extended to include persons of neighboring tribes, even unfriendly tribes, when a friendship developed between individuals of different tribes; formal adoption established relationships that played an important role in restricting warfare and promoting trade. The numerous devices for extending kinship between the villages frequently brought about a situation in which a Mandan had a choice of two or more terms of relationship for the same person. The situation determined the term to be employed. Obviously those who are most closely associated in daily and ceremonial activities were considered closest in making a decision. When the writer was collecting the materials for this report, he was very anxious to use Tom Smith as interpreter for Scattercorn, since he was familiar with the specific problem being developed at that time. She refused to work with him on the grounds that she considered him a "son-in-law." The relationship between the two was this: Scattercorn's (Tamisik clan) sister's daughter's daughter married Edgar Crows Heart, who was Tom Smith's sister's son (Water-buster clan). She was, of course, Edgar Crows Heart's mother-in-law, but she extended the taboo to Tom Smith because he visited a great deal at Crows Heart's home. She did not consider Drags Wolf a son-in-law, although of Edgar Crows Heart's clan, because he rarely called at Crows Heart's lodge.

601 614 The importance of the clan in regard to the kinship has been brought out in the foregoing discussions, but this should not be interpreted to mean that the kinship system is a clan system.

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back to the village. Economic training came largely from his father and the older men of the lodge. If he were inclined to be lazy, his mother would talk to him, while her brother would shame him and accuse him of bringing disgrace to the clan.

A boy was taught to begin fasting when he was eight or nine years of age. The parents would tell him of the benefits he would receive and cite the various eminent men of the village who had attained their position from this practice. The mother's brother and his older brothers would give him goods to take into the Okipa to present to some man of his father's clan and designate the person entitled to the gift. An older brother planning to fast would bring a younger brother to the Okipa ceremony and instruct him, sending him home when he thought he had been there long enough, while the father would give him some small article from his ceremonial bundle to wear, thinking it would help to get a "vision."

A lodge "grandfather" contributed a great deal to a boy's education. He would make toy bows and arrows and teach him to use them. If he had a fish trap, his grandsons did much of the work of carrying willows to the bank for weaving into sections for the walls, and he would permit them to bail the fish out of the trap. He would teach them games, especially techniques and skills which would be useful in warfare, and tell them stories. Using rivalry between the moieties, these old men who were too old to hunt would arrange the boys ten years and younger on sides and teach them to use shields for their protection, shooting at each other with arrows on the blunt ends of which a ball of mud or wrapped hide had been attached.

Not to be discounted in the training of a young Mandan boy or girl was the informal education they received by living in intimate contact with the entire village population, observing the conduct of others, and being kept informed of contemplated group action by the village "criers" who announced each decision of the village leaders. He learned that he must treat different relatives in various ways and that they would laugh at him if he did not. Learning that he was expected to treat different relatives the same way his brothers did, he imitated his older brothers unconsciously and followed their advice.

A girl's education was essentially the same as a boy's except

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that a different set of relatives instructed her for a different set of economic pursuits. The women of the lodge were responsible for her training. They gave her toys, related stories and traditions, and taught her to care for her younger siblings. Her mother taught her to harness the dogs and took her to the forest for firewood. Some of my informants' most tender memories were of the times when as young girls, their mothers had given them dogs with harnesses, and had taken them along in gathering brush for the fires. The mother-daughter bonds were of deep affection. When the women of the lodge dressed hides, the daughter would help, and she had her own sewing kit containing awls, sinew thread, paints, beads, and porcupine quills, and she was taught the techniques of hide dressing and decoration, giving those who helped her little presents to express her affection. As a little girl, she made crude pots when the women of the lodge were making pottery, and, when old enough, she bought her mother's rights in the techniques and designs of pottery-making.

Parents owning rights in age-grade societies encouraged their children to join an age-grade society. Those too young to belong to a society would see older ones dancing. A girl's older sisters and women of the lodge would explain the procedure of buying as a group and helped collect goods for the transfer of the society to the younger girls. Membership in a society introduced a series of new obligations. Heretofore her obligations were with the persons of her parental household. As a member of an organized female group, composed largely of persons of her own age and outside her own household, she was called on to prepare robes and other clothing for the brother or husband of a society member who was buying a ceremonial bundle or was having rites performed for the renewal of a bundle. As a member of an organized group she likewise received assistance when her own family was buying rights in a sacred bundle. Collectively she treated those in the next older group as mothers and those in the group younger than her own as daughters.

Preadolescent boys also joined an age-grade society, buying as a group from the older boys on the advice of their parents. All boys of the age eligible to buy would organize to join. Some boys were not interested; some households were temporarily broken

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up by death or divorce; some fathers were in disrepute, having conducted an unsuccessful war expedition. An old man of a boy's lodge, one who had belonged to many societies, learning in the village that there was talk of buying the youngest society, would encourage his grandson to join and would help him accumulate the goods used for the purchase.

Joining an age-grade society for the first time as a boy, he encountered a "father-son" relationship which had heretofore applied only to his own household. He was selected by a member who was of his father's clan, and the initiate addressed him as "father" during all the proceedings preliminary to the formal purchase; he learned that the other two or three boys his ceremonial "father" had selected were likewise based on a "father-son" relationship. This "father-son" relationship, extending outside his own household, formally instituted when making his first purchase into a society, became the basis of his behavior in buying and selling societies and ceremonies for the rest of his life.

FASTING AND FIRST WAR EXPEDITIONS

Fasting during the Okipa ceremony marked the introduction of the boy to status in the tribe as a whole and was first instituted at the age of eight or nine, when the people of all the villages were assembled for this annual event. The first fasting was of short duration. The fasting periods increased until a boy reached the age of seventeen or eighteen, when he was expected to fast for the entire duration of the Okipa ceremony and to drag buffalo skulls or be suspended by means of thongs inserted under the skin. Visions were not induced each time one fasted; neither were they expected.

It was believed that one's social personality was determined by sacred beings before the birth of the individual and that fasting was a means of renewing these former instructions that were temporarily forgotten while being born and cared for in the village. It was also believed that in the universe there were many sacred people who would adopt as a "son" those who fasted frequently and made offerings to them or who gave feasts to the sacred bundles of the village. A young man was taught to consult not only his own father but all men of his father's clan on matters of a sacred character. If one's sister's son seemed neg-

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When a person believed he was about to die, the relatives were called and the dying person was dressed and painted before death, if possible. It was the duty of the father's clan to attend to the disposal of the body, and the dying person's request determined whether the body would be buried or placed on a scaffold. The Mandan claim that in earlier times earth burials were more common, and this belief is corroborated by the large number of both primary and secondary bundle burials found at their older villages near the Heart River. In some instances, they requested hilltop burials with only a covering of robes and stones. Most people were placed on scaffolds which were erected by members of the father's clan, and the "sending-away of the spirit" rites on the fourth day were performed by a woman of the father's clan. The body was placed on the scaffold with the head to the northwest and the feet to the southeast, the direction the spirits were believed to take to reach the Heart River. People never slept with their feet pointed to the southeast, believing that to do so would be to invite death. The relatives would come to the scaffold to mourn for four days. Whenever an eminent person died, all fires in the village were extinguished for one day while all the village mourned. It is said that even the dogs wept.

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The deceased person's personal property was taken by the brothers and sisters, and, when there were none living, the people of the clan took possession of the goods and divided it among themselves. In return for this property, they were required to go to the scaffold to mourn and to pay the mourners of the father's clan. When the deceased was an old woman of a couple occupying a lodge by themselves, the man left the lodge to live with people of his own clan, and the lodge was either abandoned or taken over by a group of females belonging to the deceased person's clan. When an old woman having no children or younger females in the lodge became feeble, she usually moved into another lodge where the females were of her clan.

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When a woman died leaving small children, her unmarried sisters were expected to provide for them and to marry the widower if he asked them. When the deceased mother had no sisters, the children were cared for by the maternal grandmother and her sisters. The clan provided for those who had no close blood relatives. Many families were broken up by the

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2: Bowers E-5 (1930-1931)1950 NQ17 Mandan NQ17

768 smallpox epidemic of 1837. The orphans were taken in by the
602 females according to clan affiliation and reared as their own
614 children.

Suicide was rare among the Mandan. The only instances
762 remembered by Mandan informants were immediately follow-
775 ing the last smallpox epidemic. When a household had been nearly exterminated, the remaining females frequently took their lives. Crows Heart thought that suicides were buried and that their spirits did not reach the spirit world. Scattercorn remembered hearing of two girls who hanged themselves in 1837 in the village where her father lived and said that they were placed on the scaffold which was built by her father whose sister sent the spirits away at the end of four days.

682 The last murder of a male occurred among the Mandan in
627 1820, part of the Mandan separating from the village group to live on Eagle Nose Butte until 1823, when the relatives of the murdered man invited them to return to Fort Clark Village. One who had been murdered was treated as though he had been killed in battle or had died a natural death. There was the usual preparation of the body by the relatives of the father's clan. The murderer, if caught, was killed by the murdered man's male siblings or clansmen, and his body was buried at a distance
[766] from the village. No rites were performed to send his spirit away. The murder of a woman by another woman was treated lightly and settled by a payment of goods.

765 The Mandan, and in later years the Hidatsa also, were accus-
614 tomed to collect the bones of their relatives after the scaffolds
778 on which they were placed had rotted and fallen to the ground. The skulls were taken to a place adjacent to the scaffolds and there arranged in circles of which there were a number near each village. Scattercorn claimed that the skulls of each circle were of closely related people who had belonged to the same clan and that these shrines enhanced the "sacred powers" of the Woman Above bundles which were a part of the shrine.[4] If these were clan shrines, the practice of arranging the circles according to clans must have been abandoned after moving to Like-a-Fishhook Village, as there were only two or three circles at most, and the Hidatsa made simultaneous use of these shrines

4. See Catlin, *op. cit.*, pp. 151–52, for an eyewitness description of these circles.

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Mrs. Good Bear remembered an old man with the medicine of the otter. The otter was said to extract arrowheads and bullets by sticking his head into the wound.

The Mandan had one doctoring practice not employed by the Hidatsa. Sometimes a baby got a sore mouth and could not nurse its mother. The child's father would call one of his own brothers saying, "I want to drink of your blood."

The father would use an awl to prick a hole in his brother's leg and the child's mouth was put over the wound. When a man had no brothers, he called a man of his own clan. The rule was that the blood one drank must come from a man of the father's clan. Crows Heart showed several scars where he had given blood to cure sore mouths.

Breaking rules was believed to be the cause of bad luck. This could be either intentional or unintentional. Sometimes the guardian spirit was said to abandon one who violated some rule. Crows Heart said that it was impossible to explain why some men who were so particular about obeying all the rules should lose power. Edgar Crows Heart took his mother's brother's mink hide[13] to use in a dance without getting permission. Shortly afterward, he was thrown from a horse and suffered a broken nose, a result, Crows Heart, the father, said of taking a medicine bundle without the right.

Scattercorn was the only informant to give an example of sleight-of-hand practices performed as the result of a dream. In the hereditary bundle rites people claimed to have corn, buffalo, and other spirits in their body which came up into the mouth during the ceremonies.[14] Her account is of one not informed in the actual rites.

SCATTERCORN'S NARRATIVE OF POWER OF MEDICINE

My father's father ran away from the village when the smallpox came and lived with the Crow Indians out west. He was one who fasted much. One time he fasted on a high mountain. He became so weak that he could not get down the mountain and fell unconscious in the snow. A bear, porcupine, and otter came to him and said, "Son, we heard you cry and are going to help you." Those spirits carried him down the mountain, and he was so weak that he could not help himself. He became unusually holy because so many animals

13. Hidatsa Creek medicine.

14. Also reported by Maximilian, Prince of Wied, *Travels in the Interior of North America, 1832–1834*, in *Early Western Travels, 1748–1846*, ed. Reuben Gold Thwaites, XXIV (Cleveland, 1906), 33.

2: Bowers E-5 (1930-1931)1950 NQ17 Mandan NQ17

796 773 changed from generation to generation. When no sacred myth belonged to the ceremony or there were no sacred instructions at the time of the inception of the ceremony, the Mandan believed these ceremonies were borrowed of neighboring tribes. The Adoption Pipe ceremony belonged in this category. The sacred myth enumerated the benefits which would accrue to the tribe and the giver of the ceremony when the rites were performed.

773 602 776 The sacred myths were the basis for an extension of the kinship system to include the world of the supernatural. First Creator was addressed as "very old one," while Lone Man, who assisted him in the creation of the earth, was addressed by persons of the WaxikEna and Tamisik clans as "ptawadatodE" or "mother's brother." Those of the opposite moiety addressed him as "father." Sun and Moon were "father" and their sister was "father's sister." Their mother was addressed as "grandmother," a term also used for the various holy women of the ash groves, the field mice, the corn mill, and all female beings present on the earth on the "first day of creation." An individual addressed a sacred being appearing in a dream and not belonging to the category of tribal gods as "father" if a male and "father's sister" if a female.

778 425 428 614 The Mandan system of bundle inheritance shows evidence of change within the last century. Certain bundles and ceremonial rights traditionally inherited through the clan and more specifically from the mother's brother, such as the Okipa belonging to the WaxikEna clan and the Shell Robe bundle of the Prairie Chicken clan, showed a tendency to change to a father-son inheritance of the Hidatsa pattern. The eagle-trapping lodges were still inherited through the clan as late as 1929, but the associated bundles had changed from clan inheritance to father-son inheritance after 1875. The system of inheritance was more flexible than for the Hidatsa, with whom they were intimately associated. At first I was inclined to believe that this greater flexibility was due, in part at least, to the breakdown of the older system, an opinion which I have now abandoned. The Mandan parents often selected their daughters' husbands and gave them preliminary assistance in ceremonial matters. The sons and daughters of a household usually purchased the par-

4: Lowie E-5 (1910-1911) 1913
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Like Black-chest, Wounded-face selected a clan father, Two-crows, for his individual father. Wounded-face did not know that Two-crows owned two kinds of emblems,— the foxskin cap to be used in dancing and in war, and the head band decorated with the lower kit-fox jaws which was to be worn when courting young women.[1] On the morning of the final transference of membership rights, Two-crows gave Wounded-face the cap and the head band, as well as a shirt, armlets and fringed buckskin leggings. In return, Wounded-face paid his father a fast black horse suited for use in the buffalo chase and some property contributed by his relatives. I get the impression that the transfer of special regalia was automatic; that is to say, if the father happened to own certain specific emblems the son buying his membership bought *ipso facto* the regalia owned by the seller.

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Little-crow states that at the public performance the relatives of the new members brought presents, which were turned over to the fathers, either individually or collectively. In the latter case the fathers proceeded to distribute the gifts among themselves.

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In marching outdoors, the first rattler took the lead and was immediately followed by the first hooked-staff officer; Wounded-face — presumably as the owner of the cap — occupied a central position in the line; the second rattler came last, being directly behind the second hooked-staff officer. The first rattler selected a site for the dance and turned in order to begin the formation of a circle there, at the same time raising his rattle and singing very loudly. There was always a special song to be sung prior to the drummers' entrance into the circle. This song was taken up by the second rattler. While the circle was forming, the singers went within the circumference and began to beat their drums. These singers were always the members' fathers, if I understood Wounded-face correctly, but it is probable that this applies only to the first public performance by a new group of members. The songs referred to warlike deeds, and the words were, according to this informant, invariably in the Dakota language.

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Little-crow, as already stated, considers the head band decorated with kit-fox jaws as a badge common to all members; he further states that each Kit-Fox had a hair-pipe attached to the left side of the head and that six men had their hair roached. The hair-cutting was done by the men's fathers. Other informants agree that there were two rattlers and two officers with hooked-staffs, wrapped with otterskin and decorated at four points with feathers. Wounded-face says that sometimes the second staff-bearer carried a *straight* stick, in which case an erect eagle feather was secured to the top of the shaft. Little-crow states that rattles were used

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[1] This seems to conflict with Black-chest's account, which assigns these emblems to distinct officers, but Little-crow regards the kit-fox head band as a badge common to all members.

5: Lowie E-5 (1910-1913)1917
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use a single word for brother's and sister's son. On the other hand, my own list of meanings for *minikí* is rendered somewhat doubtful by extending the word to the brother's son of both men and women. A similar feature of the daughter category, however, viz., the classing of the man's brother's daughter with the woman's, is supported by Morgan's as well as my own informants.

One of my words for husband, *mĭ' morus*, is approached by Morgan's *me-mer-ul*, while his *moo-hul* and his *moo-ha* for wife and brother's wife are at least of the same stem as my *mū'us* and *mu' uhŏ'aks* (m. sp.). I did not get the words by which the wife's and the husband's fathers and mothers address each other, but analogy with other Siouan systems supports Morgan's statement that there are distinct terms, which he gives as *kote'-he-a* for the father-in-law and *me-ho-he-a* for the mother-in-law. My list also lacks a word for wife's sister, which Morgan gives as *noo-ko-ho-mus*.

Instead of *koo-too'-min-ik* I have *ptuné'* for brother's wife (w. sp.); Morgan's informants, consistently enough, included under his term the father's brother's son's and the mother's sister's son's wife. In my list the husband's sister is put into this category.

To my *p'i'ĕ'te* for daughter's husband clearly corresponds Morgan's *p'too'-ta*, brother's daughter's husband (m. sp.), which indicates that his *ko-too'-te* is merely a form of the same stem. He gives many connotations for this word, none of which (except son-in-law) is given in my series. Thus, Morgan, translates it also "husband's father" and "husband's mother" and reciprocally "daughter-in-law" (m. sp. and w. sp.), but here judging from analogy, he is almost certainly wrong, the latter relative being classed with the grandchild, the parents-in-law with the grandparents, as my list indicates. Consistently with his classification of the brother's with the sister's daughter (w. sp.) and with the customary classificatory extensions, Morgan further lists under the same caption the brother's son's wife, brother's daughter's husband (w. sp.), sister's son's wife (w. sp.) and sister's daughter's husband (w. sp.). Of these meanings only those applied to men are compatible with my data.

My *mĭ' us'k i ka'*, wife's brother, sister's husband (m. sp.) is phonetically the equivalent of Morgan's *wo-usf' ke-a* and *wo-usf-ke*. He gives various additional meanings, viz., sister's husband (w. sp.), husband's brother, sister's daughter's husband (m. sp.), father's brother's daughter's and mother's sister's daughter's husband. The two last-mentioned meanings follow of course from the meaning "sister's husband." That a woman should call the sister's husband by the same term applied by a man to his brother-in-law, seems rather improbable, but unfortunately I did not get evidence on this point. On the other hand, I have two distinct terms for the husband's brother, so that in this respect Morgan's data seem inaccurate. Altogether it is regrettable that the terms of affinity are involved in so much doubt.

Social Customs.

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On this subject I only collected a few items, some of which, however, are of some comparative interest.

As among the Hidatsa and Crow, there was a joking-relationship, which obtained among the sons and daughters of men belonging to the same clan. These relatives, if such they may be styled, were called *t'irusit*.

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This custom exists among most of the nations on the Missouri, and even among the Esquimaux there is a somewhat similar usage. If the adopted son and father have not happened to meet for a long time, they make presents to each other; the father gives the son a new dress, and the latter presents him with a good horse. Among all the Indian nations of North America, there is a particular class of men, who are specially engaged in all the above-mentioned ceremonies and medicines. They are, also, the physicians, and are called, among the Mandans, Numak-Choppenih, which signifies medicine man.

The skin of a white buffalo cow is an important article, and an eminent medicine in the opinion of the Mandans and Manitaries. He who has never possessed one of them is not respected. Suppose two men to be disputing about their exploits, the one an old veteran warrior, who has slain many enemies, the other, a young lad without experience; the latter reproaches the other with never having possessed a white buffalo cow hide, on which the old man droops his head, and covers his face for shame. He who possesses such a hide generally offers it to the lord of life, to whom he dedicates it, or, which is equivalent, to the sun, or to the first man. He collects, perhaps, in the course of a whole twelvemonth, various articles of value, and then hangs them up all together on a high pole in the open prairie, generally in the neighbourhood of the burying-place, or in the village before his hut. Distinguished men and chiefs of eminence are for the most part poor, because, in order to gain reputation and influence, they give away everything of value which they possess. A large number of relatives is one of the chief means of acquiring riches, for a young man who wishes to distinguish himself, and to be liberal, does honour to the whole family, who assist him to the utmost of their power. When one of his relations has anything of value, the young man goes to the owner to demand it, and not unfrequently takes it away without ceremony. Sometimes he hangs his head in silence, and then something of value is given him, a handsome dress, a horse, &c. If he wishes to gain reputation and a claim to distinction, it is necessary that he should make presents. All the people in the village notice very accurately what presents are made, and the donor has a right to display all such presents painted on his robes, and in this manner to hand down his reputation to posterity, as has been already related. This and military glory are, in the eyes of these men, the greatest virtues. They dare not draw a stroke too much on their robes for the horses, guns, &c., which they have given away, for the young men keep a most strict account against each other, and universal ridicule would be the immediate consequence of violating this rule. Among the distinctions of any man, the white buffalo hide is the greatest. He who has not been so fortunate as to kill a white buffalo himself, which is generally the case, as these animals are very rare, purchases a hide, often at a great distance from home, and other nations bring them hither, being well aware of the great value attached to them by the Mandans. The hide must be that of a young cow, not above two years old, and be taken off complete and tanned, with the horns,

8: Bruner E-5 (1951-1953) 1955
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As shown in Figure 4, John Bear Leg is the child of a mixed Hidatsa-Arikara marriage. The family lives in Lone Hill and speaks only English at home as Mrs. Bear Leg, an Arikara woman, does not understand Hidatsa. While discussing kinship, John referred to his father's sister's daughter, Mary White Duck, by the term "sister" and told me, "That's the white way." This is incorrect, of course, as in the American way Mary would be a cousin to John, while in the Hidatsa way, she would be an *icawi* or father's sister. I became excited here, as I thought I had found a case of ironing out generation differences which would represent an internal shift in kinship type. Further inquiry revealed that John's Arikara mother had told him to regard Mary as a sister. Mrs. Bear Leg wants her son to take all of his relationships

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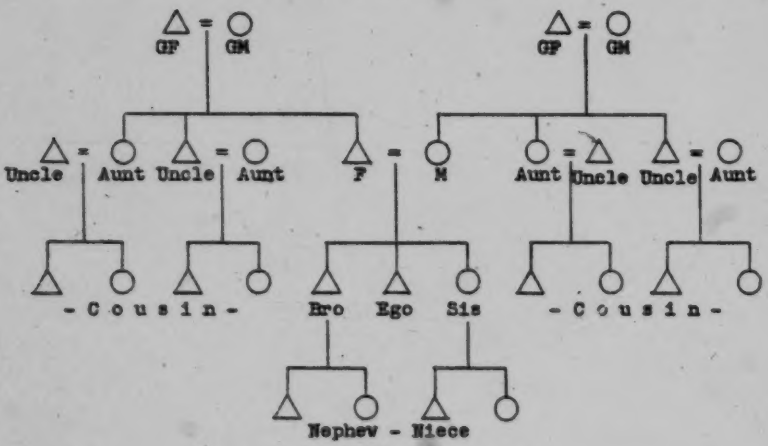

FIG. 3

in the Arikara way, and she attempts to teach him Arikara kinship. I checked with Mary, who informed me, "I know it's not right, but he calls me sister so I call him brother." The use of sibling terms for cross-cousins is one stage in Spoehr's series in the breakdown of a pure Crow system. But in this case it is a borrowed change introduced by an Arikara and not one that arose from the situation in Lone Hill.

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John's total kinship pattern indicates that he follows Hidatsa usage with most of his father's relatives and Arikara usage with all of his mother's relatives, who reside in another village at Fort Berthold. As his mother seems to be the dominant member of the family in these matters, John also refers to some of his father's relatives according to the Arikara way. I pointed out this apparent confusion to John, who replied, "I still don't know about these relationships yet, except what they say to me. The old folks each tell me their way. I'm catching on slow but sure." The net result of this situation is that while John knows how to interact with each specific relative he does not have a consistent total kinship system. John, now 24 years old, understands neither

8: Bruner E-5 (1951-1953) 1955
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the Hidatsa, Arikara, nor the white kinship pattern. His case illustrates the confusion found among the children of mixed marriages in which the parents have not established a clear-cut identification with any one social system.

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To summarize thus far, the two kinship patterns found in Lone Hill are: (1) the traditional Crow terminological system, which remains the basic type for the village and has not changed, at least since 1862 when Morgan first gathered Mandan and Hidatsa kinship terms; and (2) a white generational system employed primarily by the acculturated families. There is also a separate set of English terms used in the Crow pattern for the benefit of outsiders and an inconsistent terminological pattern in some Indian homes in which a member of an alien tribe has come to Lone Hill through marriage.

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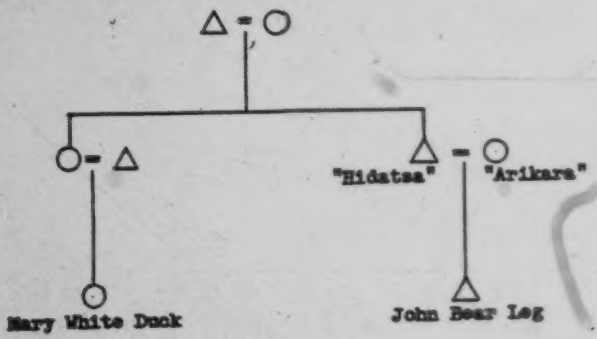

FIG. 4

TWO PROCESSES

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These data, considered in conjunction with the findings of Spoehr and of the Schmitts, indicate that there are two distinct processes involved in kinship change. The first process consists of the slow modification of a kinship system as evidenced by an orderly and progressive shift in type. This process is best illustrated by Spoehr's complete series in the transition from a pure Crow to an American generation type. Although the shift described by Spoehr was an indirect result of acculturative factors, the slow modification of a social structure may be due to internal forces that are not necessarily associated with culture contact (Eggan 1941; Gough 1952). The second process is a more radical change evidenced by an abrupt jump from one type of kinship system to another. In the second case, reported upon in this paper, the Indian and the white systems exist simultaneously without intermediate variations in kinship patterns.

Both processes of change, slow modification and sudden transformation, occur together in Lone Hill—and they also take place together among the Southeastern tribes. Spoehr emphasized the progressive stages in the breakdown of a Crow lineage system but he also recognized the more rapid type of kinship change (1947:198). The Mandan-Hidatsa seem to differ from the Southeastern tribes in terms of the relative importance of each process.

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the older societal values. Kinship provides the means for mutual aid and co-operation in the village as well as a mechanism of social control for ridiculing and cajoling the nonconformist. While the Mandan-Hidatsa social system, with its wide range, embodies the primary societal values of sharing, generosity, group co-operation, and village unity, the converted Indian shifts to the more individualistic American values of accumulating goods and wealth as ends in themselves. Any member of Lone Hill who interacts with others in terms of the Crow kinship system and who meets the obligations of that system will remain an "Indian."

The majority of the Indians who have converted to white ways tend to leave the village to seek their fortunes elsewhere (cf. Spicer 1940; Tax 1941). For this reason, there were few cases of American type kinship systems found in Lone Hill—most such people had already left their village. If all the individuals who adopted a new kinship system as part of a more inclusive conversion experience were to remain in Lone Hill, they might well produce radical changes in the existing social structure of the community. Their departure is a major factor making for the retention of traditional Indian ways. However, some of the converted Indians do continue to live in Lone Hill and do become sources of change in the Crow kinship system.

Individuals in Lone Hill who do not fulfil their kinship obligations destroy the solidarity of the group and the unity of the system. The converted Indian will avoid any kinship tie which involves his sharing material wealth or giving of his time or possessions. One man has developed devious means to accomplish this. He deposits all of his money in a bank so that when people ask him for a loan he can honestly reply that he does not have any money around. He avoids any situation in which he might be called upon to make donations, and, as such, he never attends the social "give-away" dances. This man has consciously narrowed the range of his relationships but he has done so selectively. He will not address another by a kinship term if there is any possibility that he may have to help that person. On the other hand, he does not avoid his joking relatives, for through the structured joking he can make critical remarks about Indian ways which would not be permitted in any other context.

SITUATIONAL DETERMINANTS

As converted Indians who use the generational system do interact with their many relatives in the village who use the traditional lineage system, some mechanism of adjustment is necessary. Two relatives who follow different kinship systems may have different conceptions of the proper way of relating to one another. The adjustment is usually made through one of the persons' adopting the other's system for that *particular* relationship. Every acculturated individual in the village who ordinarily uses the generational system will use the Indian lineage system with *some* of his relatives. The converse also occurs, as unacculturated Indians sometimes use the American generational system. Individuals thus adjust to the alternate kinship systems, which tends to minimize the changes in the systems themselves.

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Individual adjustment to alternate ways of structuring relationships is neither alien nor unique to the Mandan-Hidatsa (Firth 1930). Overlapping kinship ties tend to be characteristic of small societies with widely extended kinship systems. In addition to consanguineal and affinal relations, the Mandan-Hidatsa extended kinship to the clan, linked clan, moiety, ceremonial system and the supernatural world. As a result, almost every individual in the village was related to everyone else in more than one way. The closest relationship, as defined by the Mandan-Hidatsa, was usually taken in any given case, but factors unique to the individuals involved were also important (Bowers ms.). Today the people often discuss these dual ways of being related and they tend to regard the white way of reckoning kinship as one more way of being related, comparable to the alternate ways within the Indian system.

The following examples will illustrate how the adjustment takes place.

A young girl teased an unacculturated woman, after which the woman said to her, "You're supposed to be my *icawi* [father's sister] and you are not supposed to tease me, but that's O.K., we can take it the white way."

In referring to an acculturated girl, an older woman remarked, "She don't talk Indian. She is supposed to call me mother but she calls me auntie. I would be glad to hear it if she called me mother but she won't use it anymore. She's my daughter but she won't understand so I call her niece. All of that family acts like white kids."

An old woman of the village called a young converted Indian boy by the term "son." He realized that she could be either a mother or a father's sister to him in the Indian way but he did not know which. He came and asked me to find out from my genealogical charts because, as he said, "I can't figure it out and I want to act right with the old lady."

An acculturated woman refers to her mother's brother as an uncle and addresses him as uncle. He follows the traditional system, continuing to call her younger sister and considering himself as an older brother. Even though the terms are taken from two different systems, neither party seems to be especially disturbed. This is an unusual case and tends to occur only when there is no marked discrepancy in the external behavior.

Frank Bruce, who recently returned to the reservation, was related to William White Duck in two ways—their fathers were in the same clan, which required strong obligatory joking, and Frank was a "father" to William, which called for a father-son respect relationship. William had lived on the reservation all his life, understood both relationships, and quite properly, in terms of the traditional system, took the father-son blood relation rather than the clan tie. He talked politely to Frank and considered him a father, whom one never teased, although he never addressed him as father. Frank did not know that he was related to William either way and on one occasion teased him. William then said in public, "This old man of mine wants to take clans as the rule." Thereafter they teased each other on every possible occasion. All this was explained to Frank after it had taken place, as he had not understood that he had changed an existing relationship.

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Two individuals were related to one another in a dual way: one a joking grandfather-grandchild relationship, and the other a respect father-son relation. These boys were roommates at boarding school, during which time they teased one another and acted more like "roommates" than in accordance with either of the two possible kinship relationships. One said of the Indian way, "We left it home." When they returned to the reservation they continued the teasing relationship which had arisen from the school situation. Eventually they came to use grandfather-grandchild kinship terms as a means of justifying to others their mild joking. In this case, it was fortunate that a kinship bond existed to validate their behavior on the reservation.

Schneider (1953:228) has suggested "that one important function of the use of kinship terms as forms of address is in imposing on the situation a kind of sanction which enforces conformity with the social definition of the relationship." In some situations the people of Lone Hill consciously manipulate kinship terms to serve their personal ends. Interaction between the acculturated and unacculturated is not unstructured or loosely defined, but it does have an element of ambiguity as there are two relatively clear-cut alternate systems. A few individuals take advantage of this in rather subtle ways.

At a political meeting, a converted Indian, who ordinarily uses the generational system, addressed a prominent member of the opposing faction as a "father." He used the Crow system in this situation knowing full well that his political rival would not be so indiscreet as to criticize a "son" in public.

An unacculturated woman of the village came into the house of a wealthy converted Indian and addressed him as "older brother." She sat down and indicated that she had some important business in town but had no means of transportation. The converted Indian, as he was preparing to drive her to town, whispered to me, "The only time she ever calls me 'brother' is when she wants something."

CONCLUSION

In earlier times both the Mandan-Hidatsa and the Southeastern tribes had a pure Crow type lineage system. After acculturative influence an American generational type kinship system is found among the two groups. In the Southeast the orderly and progressive shift in kinship type was characterized as a process of slow modification of the existing system due to adaptive responses to changing conditions. In Lone Hill, the lack of intermediate variations in kinship patterns suggests a rapid process of change caused by early socialization in those families in which there has been white intermarriage.

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The comparison of static types and categories at different times will yield only partial information on the processes of change and persistence. If we are satisfied simply with answers to the question of *what* change has taken place, it may be sufficient to study the beginning and the end of a cultural sequence. But only through examination of an ongoing sequence and of the actual contexts in which a choice of alternatives is made can we say *how* the change has happened and thereby gain insight into the process itself. And the deepest understanding of social change may best be achieved by direct study of the actual mechanisms and processes involved.

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purchased with cash income derived from productive employment are obtained by the people of Lone Hill directly from natural sources.

The paternalistic policy of the Indian Bureau has probably been more effective than the geographical isolation and the ecological setting in limiting direct social relationships between the Indian people and surrounding whites. Most of the necessary economic, educational, and welfare activities are handled by the Agency staff instead of by the Indian people. What is called paternalism arose from the necessities of an earlier historical period, during which it was a humane and just policy to aid those Indian people whose life pattern had been disrupted by American expansion. The people of Lone Hill still expect this protection today, yet they resent the associated dependency. At Fort Berthold and on other Indian reservations, this has come to be one of the most complex and pressing problems of native administration. Given the problems that exist, the current Bureau policy of withdrawal is far from an adequate solution. In a paper of this scope we can do no more than call attention to the importance of the administration as an isolating barrier between the Mandan-Hidatsa and the larger American society.

What is possibly the most important isolating factor stems from the sharp discontinuity in the unacculturated Indian life career. From the point of view of the age grading of the learning process, acculturative influences are operative primarily in the adult years. During the early formative period the unacculturated child comes to internalize Indian ways from an intimate group of close relatives in a permissive and secure atmosphere. Before he attends school the child eats Indian food, attends the ceremonial dances, and hears about the daring exploits of the Stone Hammer Society from his old grandfather. The activities of the outside world are dim and vague to the Indian child, for he rarely leaves the village and has few opportunities for direct contact with whites. He does attend an occasional movie and he listens to the radio, but the child has had no context within his own experience with which to relate these impersonal mass media. Those whites who come to Lone Hill on business deal with the adults and rarely see the children. I recorded three life histories of young adults who knew no white people until they were seven or eight years of age.

From the unacculturated child's point of view, life in Lone Hill revolves around his family, peer, and residential groups. His main satisfactions are obtained from within these groups, and the activities of their members, most of whom are relatives, form the major topics of conversation. That kinship is widely extended among the Mandan-Hidatsa takes on added meaning in this context, as all of an unacculturated Indian's emotionally charged and rewarding experiences occur within, and are shared by, the kinship group. Members of the kinship group are also the agents of cultural transmission, and from them the child learns the approved norms of conduct and patterns of social relations.

The unacculturated Indian child soon learns that his emotional security and his very identity are dependent upon his maintaining good relationships with his kinsmen. He does not derive security from acts designed merely to

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further his own ends, nor is there any pressure put upon him to realize absolute ideals. The value of generosity in this perspective, and as defined by the Indian people, is any act which promotes group welfare. Those persons who do work together on such secular affairs as road projects are said to have donated their time to the group. At a dance for his son serving in Korea, one man in Lone Hill donated "the whitewashing of the school lunch room and the repair of the grade school window sashes." As the kinship system embodies the primary societal values, a man's position in society is assured if he meets the obligations of that system at all public gatherings and in his everyday behavior in the village. If a person behaves in any way that destroys group cooperation he is not threatened or physically punished. His mother or older sister will tell him the right way, and if they are not effective his grandparents or other joking relatives will tease and ridicule him into conformity. The Mandan-Hidatsa have a tremendous elaboration of joking relationships which serve as a very effective mechanism of enforcing conformity to group norms.

By the time the unacculturated child becomes an adult, he has been so effectively socialized to Indian ways that white contact has very little influence. But the adult reality is such that he must live in a superordinate white world. This is the sharp discontinuity in his life career. Every Indian must deal with members of white society in order to perform necessary economic and educational activities. The unacculturated Indian does not change himself to become like a white person; instead he learns how to adjust to white people. One informant described the technique as follows: "We Indians are just like those lizards that change their colors. When we are with whites we act one way and when we are with Indians we act another way." I think this kind of compartmentalized behavior is called "situational role specificity"—but possibly the analogy of the chameleon has a virtue of its own. In a sense, the unacculturated people of Lone Hill come to learn two cultures, but it is a case of differential learning with different points of origin. The unacculturated Indian character is incorporated into the child in his formative years, while a superficial knowledge of white culture and of the techniques of adjustment to white people are learned primarily in adulthood. The unacculturated people of Lone Hill are not torn with inner conflict between two worlds; they just internalize the Indian way as children and learn aspects of the white way as a necessary accessory when they become adults. Erikson (1950:115) in his study of the Sioux was intrigued by this point:

> This, it seemed to us, was the most astonishing single fact to be investigated: That Indian children could live for years without open rebellion or any signs of inner conflict between two standards which were incomparably further apart than those of any two generations or two classes in our culture.

The unacculturated Indian does not internalize white ways as an adult, not because all learning stops in childhood, but because of the vast cultural differences between members of the two groups, the nature of the situations in which adult Indian-white interaction occurs, and the attitudes of white